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LES MALADIES DU SENTIMENT RELIGIEUX. Par E. MURISIER.
Paris: Alcan, 1901. Pp. 175. Fr. 2.50.

THIS is not a treatise on morbid religious states, but an essay on the nature of religion. Inasmuch as certain mental diseases decompose the mind, destroying its functions in the inverse order of their evolution, the author believes that analysis of religious maladies will reveal the ultimate elements of religion. The three chapters discuss, respectively, ecstasy, fanaticism, and emotional contagion.

The contrast between the active and the contemplative types of spirituality is reduced to one between egotistic and social impulses. Around this conception the entire essay revolves. Morbid excess of individualism in religious sentiment tends toward ecstasy; corresponding excess in the reverse direction tends toward fanatical desire for extreme social uniformity. Both seek a directing power which shall unify and systematize an unstable consciousness. The primordial factor is a feeling of the need of guidance, a feeling not exclusively egotistic or exclusively social, but normally both at once. The need of adjustment produces feeling, this gives birth to idea, and idea finally reacts upon feeling.

The essay is richly suggestive. Yet why should we desire, in determining the nature of religion, to ignore its normal forms? The reader is not always sure just when the discussion concerns the normal and when the morbid. The data actually selected, moreover, seem needlessly limited. They are derived chiefly from biographical and historical literature, direct observation from the psychologist's point of view supplying only an illustration here and there. In the present state of the psychology of religion, our greatest need is a large amount of first-hand study of phenomena. American readers will smile at the author's not unnatural interpretation of the term "protracted meeting," while his statement of the psychology of sects will reinforce the desire for a more rigidly empirical method.

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PRINCIPLES OF INTERPRETATION. The Laws of Interpretation Treated as a Science, Derived Inductively from an Exegesis of Many Important Passages of Scripture. By CLINTON LOCKHART. Des Moines: The Christian Index Publishing Co., 1901. Pp. 306. \$1.25.

THIS book is a real and valuable contribution to the department of biblical hermeneutics, and is well adapted both for the study table of

the minister and the class-room of the university or the theological seminary. No one can read its sane and sensible discussions of various passages, and follow its reasonable and clearly stated rules, and not become a wiser and a better interpreter of the Bible, unless he has already become, in this respect, the equal of the author of this book. One will find here and there in the book interpretations with which he cannot agree; but even then he will be willing to say that the author has not reached his own conclusion by any fundamentally erroneous method, or without having some good evidence in his favor. With the fundamental position of the book, its general principles of interpretation, and its rules for the guidance of the student of the Bible, the sound interpreter can have only the most profound sympathy.

If one should criticise a book like this, it would be because he would like to see so good a book made still better. It is because of this desire that the suggestion is made that the material of the book is not so scientifically and accurately classified as is surely possible and best. For example, the distinction between axioms, principles, and rules, and also the relation of one of these distinctions to another, are not always clear. Nor does there appear to be any good reason for classifying the rules under the heads of "Rules Based on the General Sense," "Rules for Meaning of Words and Expressions," "Use of Parallel Passages," and "Figurative Language," since the sole object of all rules based on the general sense, as well as the use of parallel passages and the interpretation of figurative language, must be, with only very rare, if any, exceptions, to determine the meaning of words and expressions.

It is also to be noted that, notwithstanding the statement of the title of the book, the inductive method is not always followed. For the examples given are often only illustrations of the value of the rule, instead of being any basis for establishing its validity. The author, moreover, does not in any way show us in his book that he has given us *the* laws of interpretation, that is, that we have all needed laws of interpretation before us in his presentation. But if more laws are possible in any given case, a failure to use them might vitiate all the work. A somewhat confusing misprint of "A. V." for R. V. occurs in the bottom line of p. 143.

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